HARAMBEE FLAME

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H.A.C.O. BANQUET HELD AT PEN

On Sunday evening, June 6th., approximately sixty prisoners and forty guests joined together in the chapel at the Nebraska State Pen for the Harambee Afrikan Cultural Organization annual banquet.

The program began with a performance of "Stole Away From Me" by TRIBAL COUNCIL. The piece, which was written by the group's guitarist-vocalist and arranged by colaboration among COUNCIL members, made use of Afrikan, Jamaican, and jazz flavors to give added spice to the song's refrain:

"Where is my name
Where is my history
Why was my Afrika
Stole away from me."

The musical opening was followed by the reading of the H.A.C.O. creed, introduction of the H.A.C.O. executive board, and presentation of awards by Chairman Alchico Wilson.

Educational Chairman David L. Rice introduced the guest speaker, Manning Marable, a co-founder of the National Black Independent Political Party and Director of the Race Relations Institute at Fisk. Brother Marable gave a very enlightening address which both raised the issue of increasing incidence of white racist violence against American-born Afrikans in this country and stressed the need of American-born Afrikans to think and act in our collective interests. At one point in his address, as he was speaking of the lack of political awareness he has observed on the part of American-born Afrikan college students, he cited an example of a student who thought that the "X" in "Malcolm X" meant "the tenth," such as in "Louis XIV." While the relating of this incident brought considerable laughter from the audience, the seriousness of such ignorance on the part of an allegedly educated American-born Afrikan was not lost.

Subsequent to another presentation of awards by Chairman Wilson, Boamah Wiafe of the University of Nebraska(at Omaha) Black Studies Department delivered a brief lecture and slide presentation on various aspects of Afrikan culture, including tribal dress, architecture, etc.

The musical group, MIXED COMPANY, performed both prior to and after the Wiafe presentation. They did renditions of popular "soul" numbers.

The final segment of the program consisted of a series of performances by members of the BLACK REPERTORY ENSEMBLE. Members of the ensemble did solo presentations of song, dance, and recitation and, as in the case of Manning Marable, received a standing ovation for their efforts.

The banquet moved to the old gym for a meal of both "soul food"(no pork) and native Afrikan dishes. Music was provided by MIXED COMPANY & TRIBAL COUNCIL.

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OUR THANKS TO:

Sandra for bringing together members of the Black Repertory Ensemble to perform for us;

Manning for coming out to speak to us;

Sibyl for picking up Manning at the airport and bringing him to the pen, Jimmi for letting him stay at his crib, Nanette for driving him to the airport Monday morning;

Buddy for bringing the newsletters;

all of you for helping to make the banquet a success.

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MIXED COMPANY
Alchico Wilson
Carl Martin
Tommy Sweet
Sammy Lewis
Kenneth Moten
Michael Brown
Terry Houston
John Reed
Fred McSwine

TRIBAL COUNCIL
David Rice
Jimi Wayne
Alonzo Sturgeon
Maurice Sowell
Fred McSwine
Ronnie Fort

BLACK REPERTORY ENSEMBLE
Sandra McSwain
Earvin McSwain
Roy Bone
Margaret Pearson
Jay Bates

COOKS
Dirul(James Bland)
Royal Lewis
Larry Moss
Larry Terry
Larry Jefferson
Ben Jefferson
Jimi Wayne
Alvin Morris

BANQUET CO-CHAIRMEN
Alonzo Sturgeon
Jimi Wayne

AWARD RECIPIENTS

Leon Robinson was awarded for the work he has done in the running of ways & means projects for H.A.C.O. For assisting him, Brothers Thompson and Guest were also cited.

David Rice received an award for his efforts as editor of the HARAMBEE FLAME.

Awards were given to the following Brothers and Sisters from the outside for service to the community: Buddy Hogan, Lurlyn Johnson, and Ernest Chambers.

For service to the Harambee Afrikan Cultural Organization, the following people from the outside were awarded: Clarena Perkins, Buddy Hogan, Boamah Wiafe, and Julian LaFontant.

Finally, we take this opportunity to give special thanks to the Nebraska Committee for the Humanities for funding Manning Marable's transportation costs.

FROM OTHER SOURCES

People Vs. Profits--"...Direct taxes paid by capitalists and rentiers and their corporations were 43.5% of total collections in 1950. They fell steadily to 24.1% of the total in 1980. This year they will be only 18.8% of the total, as much of a decline in two years as in the previous decade.

"What should be the main source of taxation, according to ability to pay, now accounts for less than one-fifth and is falling rapidly. Within that, the most sensational decline has been in corporation income taxes, falling from 25.5% of the total in 1950 to 12.4% in 1980 and 7.5% this year.

"...The share of the individual income taxes paid by capitalists and other non-workers has also declined drastically. Estate and gift taxes, which

should be a major source of revenues, now get less than 1% of the total, and will virtually vanish in a few years under the 1981 tax provisions.

"Social Security taxes are paid half and half by workers and employers, but the employers are able to pass on half of their share to workers through higher prices. Considering the part they can not pass on, the total share of the federal tax burden carried by the capitalist class declined from 46.2% in 1950 to 31.8% in 1980 and 27% this year.

"Direct taxes paid by workers, on the other hand, increased from 27.5% of the total in 1950 to 52% in 1980 and 53.9% in 1982. Adding taxes passed on through excises, tariffs, and Social Security taxes, the share borne by workers increased from 53.8% in 1950 to 68.2% in 1980 and 73% in 1982.

"Thus, since World War II, the federal tax burden moved from a roughly even division between capital and labor to labor paying three times as much as capital, and that proportion rapidly rising...."

--PEOPLE'S WORLD(5-1-82)

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Lincoln, Neb.
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WHOM DOES ONE SERVE

There have been two recent editions of the KMTV public affairs program, "Expressions," which give cause for one to question whether it is necessarily significant that an American-born Afrikan hosts a television program. "Significant" is spoken of here in relation to the interests of a given Black community.

It is unquestionably important to our psyches, especially in the case of our youth, that we see other American-born Afrikans functioning in a variety of roles. However, simply to be able to see this is inadequate. We need to be able to see our Brothers and Sisters functioning in such ways as to be of benefit to us. In our current situation, it is important for us that we see our own making a difference.

With specific reference to television, we are used to White reporters and announcers delivering news about us in a slanted and/or misleading manner. We should be able to expect from an American-born Afrikan reporter or announcer a delivery of information that is honest at least and, desirably, presented in such a way that the information gives some insight into an American-born Afrikan perspective. We should be able to expect that such an announcer or reporter will not be just another spokesperson for the White Establishment.

On the May 29th. edition of "Expressions" Host Bob Runnels interviewed two women who were on the program to talk about what they perceived as biased journalism in the case of a KMTV "investigative" report on the Nebraska Department of Corrections' furlough and work-release policies. The complaints of the women about the report were certainly well-founded as, for example, it had cited about three cases of abuse of the furlough program, out of a total of approximately 1,800 furloughs, and had given the impression that these isolated examples of abuse represented a commonplace incidence of abuse.

The report in question had been done by a White reporter, Joe Jordan. One would have thought, however, upon hearing Runnels' interview of the women that this American-born Afrikan host was either trying to out-white Joe Jordan or that he was being paid to protect his colleague's honor. It was as if Runnels were completely oblivious of the fact that a large number of prisoners are, like himself,

Black and that most of them, if not all, will be returning to the communities from which they came.

On another recent edition of "Expressions" Bob Runnels interviewed Jeff Patterson and Rowena Moore, a Brother and Sister from North Omaha who are trying to gain support for the construction of a community center at the site of Malcolm X's birthplace, a center which would be a memorial to the life and teachings of Malcolm X. Runnels simply could not sit still with the thought that some people actually wanted to honor Malcolm X.

Ignoring the work Malcolm had done to give American-born Afrikans a sense of pride and the fact that he had inspired many of us to give up selfish and backward ways and to struggle with and in the interests of our people, Runnels attempted to brow-beat his guests into accepting his view that Malcolm preached hatred and was a violent man. It was as if Bob Runnels wished both his guests and the viewing audience to reject Malcolm as being too radical.

Solidarity among Afrikan people in this country is not dependent upon us all being in perfect agreement on every issue. However, it does require that we not be ignorant of important issues and that we have the sense to realize that to see issues from the perspective of the White political/economic Establishment is to be incapable of acting in our own interests.

The two editions of "Expressions" cited here indicate that the program's host needs to examine seriously who he is in reference to American-born Afrikan people, who he is in reference to the poor. They indicate that he needs to study issues and not be merely satisfied to automatically accept the points of view of the White Establishment.

--the editor

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If you wish to respond to this article or would otherwise wish to express your views, please send your contribution to:

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Lincoln, Neb.
68502-0500

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OUR APOLOGIES

In the April issue there was a poem by Robin. The editor has since discovered that he printed the poem incomplete. Here is the complete poem.

i do allright
alone
and better
together
but
i do very poorly when semi-
together.

in solitude
i do much
in love
i do more
but in doubt
i only transfer pain
to paper
gigantic passion plays
miracles and martyrs
crucifixions, resurrections
come to stay
or
stay away
this series of passion poems
is becoming
a heavy
cross
to bear.

--Robin

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The editor also apologizes for the lateness of the May issue of the FLAME. Getting the H.A.C.O. banquet together took a lot of time and energy on the part of the planning committee.